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field of eschatology at least, Judaism and Parsism have striking likenesses. But the author declines to assign the priority of possession to either religion, holding that two considerations stand in the way of a decision: (1) the uncertainty as to the date of the Avesta, (2) the possibility that the likenesses in question are common also to other religions, are part of the primitive stock of religious ideas and images. He cites illustrative material from many other religions on some of the points. The author's industry in gathering materials and his conservatism in passing judgment on the difficult problem are most commendable. This monograph is a noteworthy contribution to the subject. It could have been made more useful by furnishing indexes of passages cited.—G. S. GOODSPEED.

Martineau's Religionsphilosophie. By Orlo Josiah Price. (Leipzig, 1902; pp. 104.) This monograph is the doctor's dissertation presented by the author to the faculty of the university of Leipzig. In the first part of his work Dr. Price sets forth very clearly and distinctly the relation of Martineau to the predominant tendencies of the nineteenth century, the main propositions of his philosophical convictions, the urgency of his essentially moral temperament. Dr. Price has done well to impress upon his readers the many-sidedness of Martineau's interests, his appreciation of the fact that every field of experience must be permitted to speak for itself, his earnest endeavor justly to evaluate and intelligently to organize these different fields. Perhaps we may say that Martineau's significance for present-day thought lies in the spirit and the method of his work, rather than in the actual results obtained. That the tools used by Martineau, in the fabrication of his intellectual structure, are not of essential value today when judged by recent scientific and philosophic criteria, Dr. Price has very well indicated in the second part of his work. And yet it must be said that Martineau's conceptions, outdated though they may be, are recent when compared with many of the conceptions of the average contemporary apologist. It is to be hoped, therefore, that the author's necessarily brief outline of Martineau's system may lead the theologically minded to a more complete appreciation of this singularly sincere, broad-minded, and acute thinker.—S. F. MACLENNAN.

Evolution and its Bearing on Religions. By A. J. Dadson. (New York: Dutton, 1901; pp. 268; \$1.25, net.) This is a popular reproduction of the views of Haeckel and Draper. We are not competent to

criticise its exposition of the scientific evolutionary hypothesis, but its review of the course of human history and of the Christian church is crude, imperfect, and misleading. How the name of E. P. Dutton & Co. should appear on the title-page of so uncompromising and unfair an attack upon religion is incomprehensible.—G. S. GOODSPEED.

Le sentiment religieux. Par Henri Bois. (Paris: Fischbacher, 1902; pp. 64.) This pamphlet contains the opening address delivered before the faculty and students of the Protestant school at Montauban in November, 1901. The discourse has as its topic religious psychology. The speaker distinguishes the religious sentiment or feeling from the moral and social sentiments by pointing out that religion is in essence, from its very beginning, individual. The religious feeling unfolds itself in the personal relations between man and a personal God. Religion, however, cannot be reduced to a religious feeling, since the intellect also plays an important part. The address is well worth a careful reading.—W. R. SCHOEMAKER.

Babylonia and Assyria. A Sketch of Their History. By Ross G. Murison. "Bible Class Primers," edited by Principal Salmond. (New York: Scribner, imported, 1901; pp. 115; \$0.20, net.) This is a compact and accurate manual full of illuminating knowledge. As a side-light on Old Testament history and life it will be found most useful. It contains, besides the historical sketch, brief but lucid accounts of Babylonian literature, science, religion, and industry.—G. S. GOODSPEED.

The Evolution of Bible Study; and Temptation: A Psychological Study. By Henry Drummond. (New York: Gorham, 1901; pp. 52; \$0.50.) This little book consists of two essays by Professor Drummond, apparently now for the first time published. The first, which was given as an address to an audience of ministers and students, is, in substance, a history of the way in which advancing scientific knowledge has led the students of the Bible to new views about the character and meaning of the account of creation in the book of Genesis. The second is written to show that the way to overcome sin is to fill the soul with new desires. The title, in each case, by whomever chosen, seems singularly inappropriate.—*Elisha, the Prophet of Vision.* By F. S. Webster. (London: Morgan & Scott, 1901; pp. 95; 1s.) We have, in this book, a series of addresses given at the Friday morning services at All